SMITH'S REPORT

On the Holocaust Controversy

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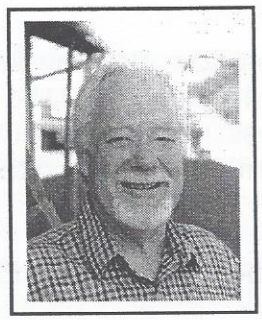

Supporting "The Campaign to Decriminalize World War II History"

DEVELOPING THE TALK RADIO OPTION—POST 9/11

I'm still at it. It looks like I might be finding an opening. Too soon to tell. I've been struggling with the "new culture" of talk radio for two seasons now. It used to be easy to do radio about revisionism, now it's difficult. The culture has changed. I have to change with it. "Terrorism" is all over the media. Media is soaked in the terrorism story. That's where I'm going to go. The question of terrorism leads directly to revisionist arguments about the Holocaust story.

On pages two and three of this report I have reproduced the press release to radio and the wire services that I used during the third week in September. I've gotten a couple call-backs, but nothing solid yet.

This is the first release I have sent to radio that does not mention the Holocaust story generally, or any particular Holocaust story specifically. Nothing about Anne Frank's father being a Nazi collaborator, nothing about the conferences sponsored, but not reported on, by the New York Times and the ADL to convince student editors to not run advertisements by CODOH. In the '90s, these would have been very successful releases. But last season, they failed utterly.

While the Holocaust story is not mentioned in my latest release, it is "built into" the text. If we are going to talk about terrorism, and if terrorism is the intentional killing of innocent, unarmed civilians, we are led directly to the intentional killing of the civilian populations of Nagasaki, Hamburg and a 100 other Japanese and German cities. No getting away from it.

Of course, when Americans intentionally kill innocent, unarmed civilians, we do it for a "greater good," unlike those we are fighting, who intentionally kill civilians because they are warped, genocidal haters. I believe I will be able to make the hypocrisy of this—stupidity?—pretty obvious during any reasonably rational interview.

When the issue of the extermination of Jews in gas chambers comes up as legitimating American policy with regard to intentionally killing unarmed civilians, I will have a simple observation to make. The great crime that the Germans are accused of during that war was the intentional killing of innocent, unarmed civilians—the exact policy the Americans used to win the war.

So there are good reasons to intentionally kill innocent civilians, and bad reasons to intentionally kill them. Germans and Arabs intentionally kill civilians for bad reasons, we kill them for a "greater good." I believe I can get this idea across to a good part of the listening audience.

During the interview I will be able to connect the German "weapons of mass destruction" fraud, to the Iraqi "weapons of mass destruction" fraud. And there we will be. Iraq, terrorism, and revisionist theory—all in bed together for an hour.

As Faurisson has it with regard to Iraqi and German WMDs—the same fraud, the same people promoting the fraud. Not just Jews. But all those who, to be inclusive, I can refer to as "Israeli firsters." The release is on the next page.

Continued on next page

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FOR IMMEDIATE RELEASE LET'S TALK!

TERRORISM

THE UNEXAMINED MORAL ISSUE

"Terrorism" is the intentional killing of innocent, unarmed civilians to gain a political end. We all condemn terrorism.

Terrorists argue that their motive for killing innocent, unarmed civilians is to achieve a "greater good" for those they represent. For me, their sincerity is confirmed by the voluntary sacrifice of their own lives for this "greater good."

"Terrorism" is a morally complex issue, one that is not yet being addressed in America by either Democrats or Republicans.

The Arab fanatics who attacked and killed some 3,000 innocent, unarmed civilians in the World Trade Towers would argue that they did so for the "greater good" of Arabs and Muslims everywhere, and that it was "morally right."

Americans, Democrats and Republicans alike, argue that when they burned alive the innocent, unarmed civilian populations of Nagasaki, Hamburg, and a hundred other Japanese and German cities, that it was for a "greater good," and thus "morally right." They make that argument with great sincerity.

Those who represent conventional American culture—politicians, the professorial class, print and electronic journalists—"fractionate" the moral dilemma of intentionally killing innocent, unarmed civilians into "acceptable" (good) and "unacceptable" (bad) reasons for intentionally killing--whomever.

"Fractionating" this great moral issue—terrorism—assures us that we will not be able to solve it. There will always be those to whom killing innocent, unarmed civilians will further (in their own view) a "greater good."

Isn't this election season a good time to demand that we, Democrats and Republicans alike, begin to judge ourselves using the same moral standards we use to judge our "enemies?" Is this not a good season to begin to see their actions reflected, regrettably, in our actions?

This is not a matter of feeling guilty, but of seeing things as they are. In the eyes of those who want to kill us for what they believe is their own "greater good," we—as Democrats and Republicans—have no moral authority.

Isn't it time to stop evading this great moral issue—intentionally killing the innocent for a "greater good"—that is so subversive of American ideals, and begin to lead by principle and example rather than by killing?

-- more --

SUGGESTED QUESTIONS

Are you accusing Americans of being terrorists? Yes or no?

How can 9/11, the brutal mass murder of innocent civilians by Arab militants, be compared to a democratically elected government fighting to defeat an Iraqi tyrant guilty of mass murder?

Are you defending terrorists who saw off the heads of innocent American civilians? How can you believe such monsters are "sincere?"

Are you saying that the intentional killing of unarmed Israeli civilians riding buses, for example, or eating pizza, is done for a "greater good?"

Are you saying that terrorist murderers in Iraq are employing the same moral standards for killing civilians that Democrats and Republicans employed in past wars that were just and necessary?

How do you fight a war without killing civilians? There are civilian casualties in Iraq, but they are not being intentionally killed.

Are you suggesting that it was not for the "greater good" that Americans fought the Nazis, and the Japanese who attacked America?

How many American soldiers do you think were saved from certain death by the nuclear strikes at Hiroshima and Nagasaki that ended that war?

In real life, isn't every great moral issue "fractionated." Isn't there a time when it is morally right to bear false witness, morally right to kill, morally right to not honor your mother and father?

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He is the author of
Break His Bones: The Private life of a Holocaust Revisionist
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Smith has been a free-speech advocate since the 1960s when he was a book seller on Hollywood Boulevard. There he was prosecuted for refusing to stop selling a book then banned by the U.S. Government—Henry Miller's ***Tropic of Cancer***. Smith has given interviews to hundreds of talkers, news broadcasters, and print journalists.

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This release is the first in my search for a way to break through the wall that radio has set up against revisionism on the one hand, and the newspeak use of the term "terrorism" on the other. Terrorism is the lead story in American media today, and if it is legitimate for us to be there, we should be there.

My next release is already drafted and will be thought, perhaps, considerably more radical than the present one. Perhaps by some readers of this report.

I will ask why terrorism gets such a "bad press." I will note that terrorists are idealistic, patriotic, dedicated, courageous, and sincere. Many are deeply religious. They prove their dedication and sincerity by volunteering to die for what they believe is right.

During WWII, when our own young men intentionally burned alive the civilian populations of Japanese and German cities via mass terror (terror!) bombings—were they not idealistic, patriotic, dedicated, courageous and sincere? Were not the majority of them committed Christians?

When we see on Arab television videos of Arab murderers slitting the throats of unarmed civilians for a "greater good," it is repulsive beyond understanding. When we think of Americans burning alive and blowing to bits tens of thousands of Japanese and German children, we have a different, a lesser reaction.

Part of the problem is that we did not see it. Those who were committing the act did not see it happening. They were very far away, very high in the sky. Even now, emotionally, I am more disgusted by what the Arabs do today than what Americans did then, though there is no comparison in the amount of suffering that we brought about compared to what we, as a people, have suffered. It's an issue of "imagination," rather than understanding.

I was alive then. I remember when all the ladies in Hiroshima and their children and mothers and grandmothers were deliberately incinerated. I was fifteen years old. While I thought it was an interesting turn of events, it did not occur to me to feel revulsion for what we had done, or sympathy for what the Hiroshima ladies and their children experienced. It just didn't occur to me. In war that's what you do to your "enemy." He is evil, and he is a demon.

I was with my father and mother that day. I do not recall either of them expressing sympathy for those who had experienced the horror of that first nuclear attack. In the days following, I do not recall anyone on our street expressing doubt about the "morality" of the act. I don't recall any of the news programs bringing up the matter. Surely someone did, somewhere.

Hiroshima and Dresden do not make American patriots "evil." Beheading Americans does not make Iraqi patriots evil. Killing the innocent for the deeds of the guilty is not "evil," it's what we do. All of us. It's one of the primary characteristics of man. Those of us who live in the greatest nation in the history of Western civilization, kill for reasons that are just, while those who kill us do not understand the concept of justice. They are "uncivilized."

I think readers of this report understand that I am not a practicing Christian, a source of conflict with my family, and a thorn in the side of many of you who wish that I were a better man than I am.

Nevertheless, I grew up in this Christian culture and I'm somewhat familiar with the relevant texts, particularly those in the New Testament. There is material emphasized in the New Testament that does not exist or is not emphasized in the Old. Among them are words that it is reported Jesus said.

"Love thy enemy." Three simple words. Endlessly mysterious. No doubt many academics and theologians have written papers on this simple statement which is not so simple, but I haven't read them. To love your enemy is perhaps impossible for mere men. Yet how much more inviting it is than the old encouragement to take "an eye for an eye, a tooth for a tooth."

Love your enemy. I don't pretend to understand the depths of this simple statement. Whatever it means or does not mean, I am deeply drawn to it. At the very least it suggests, to me, that we are all in this together. Americans and Japanese, Germans and Jews, Muslims and Christians. "They" do not do anything that "we" do not do. History is my judge.

Does this mean that I am going to go on radio and suggest that Islamic terrorists are just folk—like our own young and not so young men? Yeah. I guess it does. I have known men all my adult life who, as young men uncomprehendingly perhaps, but with idealism, bravery, and a willingness to sacrifice their own lives to intentionally kill innocent, unarmed civilians for a "greater good." I never found one who I felt had betrayed himself, or who I thought was "evil," for having done what he did.

I know something about this—paradox?—from personal experience. I volunteered for combat duty in Korea. I didn't have to go. I had no "cause" against the North Koreans or the Chinese, like so many Arabs have against the Americans and Israelis. I was twenty years old. I was the only

soldier at Carlisle Barracks in Pennsylvania who volunteered for combat duty in Korea. At least I was until the day in late September, 1950, when I shipped out.

When I look back on the incident now, I see how mindlessly I behaved. I wasn't an idealist. I wasn't even very much of a patriot. I just wanted to have some fun (I can't resist making a pun based on the pop song "Girls Just Want to Have Fun"—call me superficial). "Excitement," then, not fun.

Those Arabs who want to kill us in the buildings where we work, and in the streets where we walk, after a century or two of being pushed around by the French, the Brits, the Americans and our little ally, the only democracy in the Middle East—I think I can understand something of how they feel. They're idealists, patriots and Muslims. And of course, murderers. It's just not all that exotic.

I will argue on radio that it is time that we stop demonizing those who want to kill us. They have their reasons. They are not evil. They're just folk. Like us. You can not negotiate with demons. You can negotiate with folk who you understand pretty much resemble yourself. They're just guys who have a case against you, for themselves. Sounds familiar to me.

Those of us who intentionally kill the innocent for the deeds of the guilty are wrong—even when we do it in the name of a "greater good." It is wrong for them, and it's wrong for us. Once we can talk about the fact that it is wrong for us as well as for them, a conversation might begin that otherwise we will never have.

OUTLAWHISTORY.COM – THE NEWSLETTER

I've taken the plunge. I've committed myself to publishing an Internet email newsletter. The first issue will go out when this present issue of ***Smith's Report*** goes to the printer. This new Internet newsletter is called "OutlawHistory.com—The Newsletter." We have a simple, strikingly designed template, and I finally look forward to doing it.

When I first published ***Break His Bones*** I took it as a given that I would promote the book via the Internet and radio to get a buzz going, then take the book to campus. I took it for granted that I would be able to do all three. My confidence was based on my prior success, over many years, in being able to reach media with the revisionist message that not all is well with the Holocaust Industry, and that it's important that academia and media recognize that fact.

I had been reading the literature on marketing via the Internet for a year before publishing ***Bones***, and knew something about it, but knowing something about it from books and Internet gurus is one thing. Working out a marketing plan for one book using the Internet is something else.

The immediate upside to such a newsletter is the immense audience that is available via the existing technology. The potential market is so vast that, working on a tiny (tiny!) percentile of those I can reach, I can create a significant buzz for ***Bones***.

The downside is the number of man hours that it can take to produce the newsletter itself, and the number of man hours it takes to do the intense canvassing that is necessary. Many Internet newsletters are produced daily, or five times a week. I knew I did not want to do that. I wouldn't have time to do anything else.

And then there was the matter of what content I would focus on. There were already a number of good revisionist newsletters being distributed via the Internet. Ingrid Rimland's Z-Gram was the oldest, with the widest circulation. But others were being produced, including those by Michael Hoffman, Fredrick Tobin, Walter Mueller, Michael Santamauro, Rich Salzer, Germar Rudolf, and more recently The Institute for Historical Review. In the moment I have probably overlooked a couple.

My newsletter would have a specific purpose—to reach those who are ***not yet revisionists***, demonstrate that most revisionists have the same human face as do those who want to imprison revisionists and destroy their work, and begin to create a buzz for ***Bones***. Revisionists who are online do not need me to do what other revisionists are already doing well.

Two academic years have passed since I first printed ***Bones***. The first year I just had too much to do between the work and family issues. The second was overtaken by the unexpected arrival of Christopher Cole in my life. He had sound criticisms about how I was approaching radio, and an idea about how I should approach campus. He suggested that I do this, and that I do that.

Before we were finished Chris threw up the idea for The Campaign to Decriminalize Holocaust History. I thought he was probably right about radio, and that his idea for the Campaign was a little on the brilliant side. Who is there who is going to argue that any historical questions should be criminalized?

Chris wrote the Statement of Principle for the Campaign, but there was a lot of back and forth regarding details. The process took longer than I expected but we got it right. Chris then did all the reference notes. By that time we were into the early part of this year.

Working on the Campaign document focused my attention on the campus project, took my attention away from ***Bones***, and thus from the Internet Newsletter. Too much to do, not enough help to do it.

Anyhow, here we are now. I expect this Newsletter to go to the printer tomorrow, 27 October, and then I will start writing for the OutlawHistory Newsletter for the Internet.

My first goal is to get 500 subscribers to OutlawHistory. As of this writing, there are 137 confirmed subscribers. In the end we will want 5,000 subscribers—or 50,000 if that fantasy is possible. I have no idea yet what is possible. But you can probably imagine what such figures suggest with regard to creating a buzz for ***Bones***, creating new revisionists, and getting help and ideas from new sources.

If you have not received an invitation to subscribe to the OutlawHistory Newsletter, go to www.ourlawhistory.com and there you will find the subscription form.

Once you are subscribed, forward OutlawHistory to everyone you believe might be interested in it. This is called "viral" marketing in the industry. Down here on the ground we call it "word of mouth."

STUDENT ADVOCATES FOR FREE EXPRESSION (SAFE).

You'll recall that I spoke at the Sacramento conference organized by the Institute for Historical Review, after the original conference organized by Walter Muller was blown out of the water by bureaucrats and a suddenly bad press.

After my talk a good looking, long-haired kid came up to me and said, "When you were up there, it was like you were speaking directly to me." His name was Joshua McNair and he was a junior at U Colorado-Boulder. My talk had not been particularly rousing, so it must have been my focus on intellectual freedom. We exchanged email and telephone addresses and by the end of July we were talking, along with Lou Schier.

One day McNair told us he had founded Students Advocates for Free Expression, or SAFE. I was struck by the good sense of the title, and by the fact that he had actually done it. We talked about the Website he was working on, what kind of flyers he would post around campus to announce events, who he should have as his first speaker.

Toward the end of August McNair informed me that SAFE was going to hold its first event, and that David Irving would speak. ***What?*** McNair, following Irving's Website, discovered that Irving would speak at a venue in Denver, contacted him, and Irving agreed to speak for SAFE as well. Is that taking care of business or what?

On 8 September Boulder's The Daily Camera published a disgusting column that opened with:

> "David Irving, one of the world's most notorious Holocaust deniers, will speak at the University of Colorado on Friday. Afterwards, he'll sign and sell copies of his pro-Nazi, Hitler-happy books. Mandatory student fees will fund his police protection. Lovely."

On 9 September the student Colorado Daily published a more responsible piece. We learn that Irving has been called everything from the "greatest historian of World War II to a "racist falsifier of history." Okay. She then gave McNair a chance.

> "McNair, an English major, said he formed the group to 'not only to provide a venue for unpopular views to be espoused,' but also as 'a tool through which we can show students censorship efforts first-hand ... this entire week, I've been dealing with intolerant people that are actually angry that he has the right to share his views and that a group like ours is permitted to exist'"

Campus Hillel was reported to be "upset," and was going to protest the talk.

The CU Student Union president said that while Irving's point of view is "abhorrent," McNair's request for the event met USCU criteria.

That same day, 9 September, I received an email from Joshua. It read, in part:

> *"Today I went before a board of Colorado State Senators and Representatives to testify to the climate of in-*

tolerance that exists on campus today. The response was surprisingly positive. They were disappointed by the fact that I had to deal with such resistance, and a few gave me their card. One sympathetic gentleman is even an attorney.

Basically, it all returns to the fact that a 1999 Colorado Supreme Court decision guarantees all student groups a right to a venire. They are not allowed to discriminate in the distribution of funds, and since they have already explicitly discriminated against me, they know they're in hot water in the future. I told them, respectfully, that they could expect to hear from my attorney, not from a standpoint of action, but as a reminder of their responsibilities to be unbiased. They know to take me seriously, especially after my testimony today in front of the presidents of most of the state universities of Colorado.

On 11 September there were several articles on McNair's event.

The Colorado Daily itself published letters from people who were "outraged," and that the motto "Never again," should apply to talks by Irving as much as it does to gas chambers and "ovens."

The Daily Camera published a boiler plate hatchet job on Irving written by three co-chairs of the Anti-Defamation League, Boulder Steering Committee. The usual.

It also ran a reasonable news story sub-headed "Irving compares U.S. actions to Nazi strategies during World War II." It quoted Irving saying, "What you have done in Iraq is exactly what Hitler did in Poland—invaded on a pretext," and that the U.S. Patriot Act is similar to the Enabling Act, passed by the Nazi Party in 1933 to grant Hitler absolute power in matters of national security." The article noted that the room was packed, with standing room only.

After the event several students approached McNair expressing interest in joining SAFE. To Joshua McNair—

CONGRATULATIONS !!

REVISIONIST COMMUNITY AND ORGANIZATION

I received a lot of mail in response to Lou Schier's letter regarding revisionist organization in the last Report. More than two thousand words in all. Every letter had a different point of view.

On every side there is the desire for community, the recognition that we do need to reorganize, and at the same time the awareness that there is little community and little likelihood for that to happen.

It is more or less understood that with 9/11 the cultural context for revisionism changed dramatically, that terrorism and Iraq dominate public consciousness, and that the Holocaust, while still untouchable, is less and less significant in everyday life. We had a run at it for 25 years, and then we stumbled.

The consensus appears to be roughly divided between two obvious (I suppose) courses of action.

One is the simplest and most difficult solution. That Willis Carto of the American Free Press and The Barnes Review, and Mark Weber of the Institute for Historical review, bury the hatchet and start working together for the greater good. This is the desire that runs very deep through perhaps the largest part of the revisionist community.

There are some who can imagine it happening. I'm not one of them. It's just too late. There have been too many losses on both sides for it to come about. Maybe I'm wrong. Maybe there is one man somewhere, or one woman, who can get the two sides to sit down together and work things out. Meanwhile...

The second is probably the great dream of revisionists everywhere. That one man will appear on the scene—it takes only one man with access to funding—and found an umbrella organization that is open to every side in the revisionist community. This umbrella organization would not have the identical focus that Willis had, or that which the editorial staff for the Journal of Historical Review developed.

The "Umbrella" would be a cooperative organization, not one looking for enemies, or arguments with friends. It would be inclusive, allowing for differences of scholarly. political, and organizational viewpoints. Its purpose would be to network with all other interested parties and organizations, and to encourage networking among its members.

The Umbrella would not try to be the center of everything revisionist, but encourage individual revisionists to do their work, and individual revisionist and associated organizations to—organize. The Umbrella would not be at the core of the revisionist movement, but would "embrace" it, as it were, from above.

The Umbrella would not be there to "control" anyone, or any point of view. It might organize its own events on occasion, but its major purpose would be to help others organize theirs. In this way new people, new organizations, new information, would continually be

brought forward in a way that no single organization or individual could predict.

Receiving so many letters as I did on this issue forced me to recall that I have not been printing letters from readers the last few months. Not certain why. Space. I do want to say, however, that I look forward to hearing from you, that I read every letter I receive, and I appreciate your observations, suggestions, and criticisms. It all goes into the grist for the mill.

WTVN-AM, COLUMBUS OHIO

It happened a little quicker than I expected. The "Sterling" show in Columbus, Ohio booked me for a half-hour this evening (21 September). Very interesting. Sterling is "one of a kind," you see, so he uses only one name.

I could tell from his comments and questions that he had visited OutlawHistory.com, and Break-HisBones.org as well. If you look at the proposal reproduced on pages 2 and 3 here, you will be reminded that I did not mention the Holocaust, Hitler, the "genocide," or any of the rest of it. But those are the issues he wanted to talk about, not what was in the proposal.

This was the first interview I have given on "terrorism," so I expected some awkwardness. Sterling was rather all over the place. On target from his perspective, off-target from mine. It was difficult to keep on message. A half hour on any revisionist issue has to be very focused, or it won't work.

Nevertheless, the show went rather well, if a little muddled, and afterward Sterling said he would like to have me back. Also, he was very generous in mentioning *Bones*, OutlawHistory.com.

When the interview was over I clicked onto WTVN via the computer to find out if any callers would comment on the show. The first caller addressed my interview. He said: "Sterling, please tell me you destroyed the book. It was horrible." He must have meant the title. A second caller mentioned that he was "Gregg from Delaware." Maybe I misunderstood. I have no idea how far the WTVN signal goes.

This was the first time I have done a main line, AM radio interview since—when? I can't recall. Years. It was a pretty good reintroduction to the live format. I got my toe in the water.

The lesson I learned from Sterling is that I have to focus the subject of my proposals even more narrowly than I did this one. I have to work on my headlines. In this business, the headline is everything. Must be more focused so that I can help keep the host on our target.

After the show I went out walking and thought about headlines, and where my interests are. The list I made includes:

"Why are ***some*** terrorists demonized?"

"Are Americans terrorists?"

"When are terrorists the ***good*** guys?

"How do Arab terrorists and American terrorists differ?"

"How do Arab terrorists ***resemble*** American terrorists?"

I'm getting into pretty controversial territory here, but then, that's the territory that we have been traversing now for 25 years and longer.

I have two more calls from AM stations, but there is no interview until you have finished the interview. Rule of the game.

Many of you pitched in generously during August. It allowed me to get the Web sites for both Outlaw and *Bones* in good condition, and to design the OutlawHistory newsletter. We have also worked out a new Homepage for CODOH.

Now it's the end of September, and contributions for the month have fallen off badly. Very badly! Please get back in the game if you can find a way to do it. I think this is going to begin to be a good time for us. There *is* no one else.

Thanks.

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[NOTE] I cannot reply to email messages sent via AOL.

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